Heavenly Children

The Little Hajji

Imam as-Sajjad (A)

6

SUGGESTED AGES 7+

KISA KIDS PUBLICATIONS
Under the Guidance of Moulana Nabi R. Mir (Abidi)

Disclaimer: Religious texts have ***not*** been translated verbatim so as to meet the developmental and comprehension needs of children.

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Dedication

This book is dedicated to the beloved Imām of our time (ʿaj).
May Allah (swt) hasten his reappearance and help us to become his true companions.

Original Author

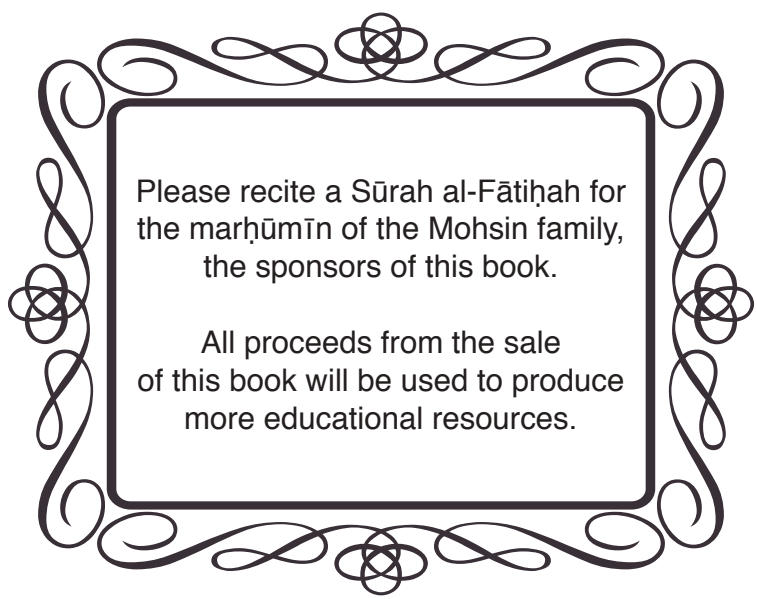
Abul Faḍl Hādī Manish

Acknowledgments

Prophet Muḥammad (ṣ): On the Day of Resurrection, the ink of the scholars will be weighed up against the blood of the martyrs, and the ink of the scholars will be heavier than the blood of the martyrs.
Nahj al-Faṣāḥah, Saying #3222.

True reward lies with Allah (swt), but we would like to sincerely thank Shaykh Salim Yusufali, Brother Aliakbar Shaheidari, Sisters Sabika Mithani, Fatemah Mithani, Amna Hussain, Asieh Zarghami, Zahra Sabur, Sajeda Merchant, Kisae Nazar, Sarah Assaf, Nadia Dossani, Fathema Abidi, Fatemeh Eslami, Fatima Hussain, Fatemah Meghji, Abeda Khimji, Sakeena Kalyan, Zehra Abbas, and Rumina Hashmani. We would especially like to thank Nainava Publications for their artwork and contributions.

May Allah (swt) bless them in this world and the next.


Please recite a Sūrah al-Fātiḥah for the marḥūmīn of the Mohsin family, the sponsors of this book.
All proceeds from the sale of this book will be used to produce more educational resources.

Transliteration Chart

Arabic terms in this book have been transliterated according to the following guidelines*:

ء	a, i, or u (initial form)
ء	ʾ (medial or final form)
ا	a
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	ʿ
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y

ـَ	a
ـِ	i
ـُ	u
ـّ	double letter
آ / ـَا / ىٰ	ā
ـِي	ī
ـُو	ū

*Please note that due to limitations, the transliteration is not 100% accurate in capturing tajwīd rules.

Preface

Prophet Muḥammad (ṣ):

Nurture and raise your children in the best way. Raise them with the love of the Prophets and the Ahl al-Bayt (ʿa).

Literature is an influential form of media that often shapes the thoughts and views of an entire generation. Therefore, in order to establish an Islamic foundation for the future generations, there is a dire need for compelling Islamic literature. Over the past several years, this need has become increasingly prevalent throughout Islamic centers and schools everywhere. Due to the growing dissonance between parents, children, society, and the teachings of Islam and the Ahl al-Bayt (ʿa), this need has become even more pressing. Al-Kisa Foundation, along with its subsidiary, Kisa Kids Publications, was conceived in an effort to help bridge this gap with the guidance of ʿulamāʾ and the help of educators. We would like to make this a communal effort and platform. Therefore, we sincerely welcome constructive feedback and help in any capacity.

The goal of the *Heavenly Children* series is to foster the love of Ahl al-Bayt (ʿa) in children and to help them establish the 14 Maʿṣūmīn as their role models. We hope that you and your children enjoy these books and use them as a means to achieve this goal, inshāʾAllāh. We pray to Allah to give us the strength and *tawfīq* to perform our duties and responsibilities.

With Duʿās,
Nabi R. Mir (Abidi)

About the Board ʿĀlim

Moulana Nabi R. Mir (Abidi) is a scholar, an educator, a father, and an enthusiast for creating educational infrastructure and Islamic resources for the benefit of the global community. Always wanting to think 'outside of the box' by supporting the creation of innovative materials to engage young readers to pick up Islamic books, interact with Qurʾānic games, learn from the Steps to Perfection Curriculum, and begin their life-long journey of holistic education.

Being a dedicated student and graduate of *Darse Khārij* from the *Ḥawzah* (the Highest Level of Islamic Studies in the Seminary), Moulana Abidi knows the value of Islamic education. Also, having grown up in India, and now residing in the United States, he has had the honor of traveling to various communities and meeting many community leaders. He values the importance of collaboration and working together to optimize potentials, and to create open source platforms so that information and resources are available and accessible to everyone around the world.

You, dear reader, are now part of the Al-Kisa family.
Share the word, and join the mission.

Ahmad, his Mama, and his Baba sat together. His parents had been telling him about their upcoming trip to visit the fourteen Maʿṣūmīn. Baba had recalled a story from Imām Ḥusayn's childhood, much to Ahmad's amusement.

"Wow, Imām Ḥusayn (ʿa) sure was a good friend! I wish I could have played with him." Ahmad said. "So we'll probably be visiting the next Imām after Imām Ḥusayn (ʿa), right?"

"You're catching on pretty quick," Mama laughed. "Remember that we will be visiting Prophet Muḥammad (ṣ), Sayyidah Fāṭimah (ʿa), and Imām Ḥasan (ʿa) in Medina? We will also be visiting three more Imāms there. The first one is the son of Imām Ḥusayn (ʿa), Imām Zayn al-ʿĀbidīn (ʿa). He is also known as Imām as-Sajjād (ʿa), and he is buried in Jannatul Baqī. His mother was Haḍrat Shaherbānu and he was born in Medina on the 15th of Jamādī al-Ūlā and was martyred on the 25th of Muḥarram."

"Was Imām as-Sajjād (ʿa) martyred in Karbalāʾ with the rest of Imām Ḥusayn's family?" asked Ahmad."

"No, my dear," Mama answered. "It's true Imām as-Sajjād (ʿa) was present in Karbalāʾ, but he did not fight because he was very sick. Allah protected him, to preserve Imāmah. After Imām Ḥusayn (ʿa) was martyred, he became the fourth Imām and actually served as the Imām for many years. He is called 'as-Sajjād' because he did endless sajdahs and prayed to Allah a lot. His prayers were one of the ways he used to teach people about Islam and spread the message of Allah."

Baba added, "In fact, some of his duʿās were collected in a very important duʿā book. You might remember, it's the one we are always reading out of."

"Oh yea! That's *aṣ-Ṣaḥīfah as-Sajjādiyyah*!" exclaimed Ahmad.

"Yes, that's correct!" Baba said. "Imām as-Sajjād (ʿa) was very faithful, wise, and attached to worshiping Allah even from a young age. Let me tell you a story to show you what I mean."

As the caravan traveled through the sand dunes, a rhythm of sounds played in the desert wind. The bells of the camels jingled as they clomped forward. Quiet whispers, tearful duʿās, and loud ṣalawāts rang out in the open air. The whole caravan hummed with excitement as the Ḥajj pilgrims made their way towards the holy city of Mecca.

Amongst the crowd, there was one pilgrim named Ibrāhīm. Ibrāhīm had stopped to retrieve something from his horse's pouch, but discovered that his knife was missing! A knife was essential for caravan travel. It was useful for cutting food, trimming ropes and leathers, and self-defense. He would definitely need it on this long journey. Frantically, he rummaged through all his supplies, but wasn't able to find it. The caravan was only half a mile away from Medina, so Ibrāhīm decided to head back home, grab his knife, and then re-join the caravan. It wouldn't take very long.

Ibrāhīm seized his horse's reins, turned around sharply, and swiftly rode back to Medina.

Ibrāhīm rode up to a small hill as he got closer to Medina. He would have continued forward but he noticed something strange. There was a small boy standing right across the hill. Ibrāhīm yanked hard on his horse's reins. The horse neighed in protest and kicked up his front legs, catching the boy's attention.

Ibrāhīm was surprised to see the boy all by himself. His mind was filled with questions. *What was a child doing all alone in the desert? Where could this child possibly be going without any food or water? Where was his camel or horse? Where were his parents?*

Intrigued by the boy, Ibrāhīm forgot all about his knife and slowly approached the child asking, “Dear son, where are you going?”

The young child responded, “Salāmun ʿalaykum! I am going to visit the house of Allah.”

Ibrāhīm was astonished. He was not expecting the answer that the child gave. How brightly the boy’s face was shining with faith! Ibrāhīm moved closer and gently said, “Wa ʿalaykum salām. Dear son, you are too young; Ḥajj is not wājib on you yet.” He lightly chuckled and said, “Please tell me the truth; where are you *really* going?”

But the young boy did not laugh, and Ibrāhīm realized he was not joking.

Ibrāhīm understood from the child's expression that he was serious. But what he said next was even more astounding. The boy asked, "Why should we wait until we are older? Death can come at any time, so we should take advantage of every minute of our lives, especially when we are young!"

This child's answers are much wiser than a normal child his age, Ibrāhīm thought. *There must be something special about him.*

Ibrāhīm quickly descended from his horse, trying to convey more respect. He placed his hand on his heart and apologized for joking. He asked, "Where are your food, water, and horse? How do you plan on getting to Mecca?"

The boy answered, "My nourishment on this path is taqwā* and I will walk to the House of Allah with my two feet."

Ibrāhīm was speechless. The child's answer was full of faith and hope in Allah.

*Taqwā: being God-conscious and guarding oneself against that which Allah has forbidden

Still, one question lingered in Ibrāhīm's mind.

"But won't you starve if you don't have any food?!" asked Ibrāhīm.

The boy smiled and kindly replied, "I am going to be a guest in the House of Allah; isn't your host supposed to feed you?"

Once again, Ibrāhīm was stunned by the child's beautiful, wise response. He thought to himself, *This child is speaking truth far deeper than most people can ever begin to understand.* In fact, the boy clearly understood Allah at a much higher level than he did!

Ibrāhīm scratched his head in confusion. "Please, at least come with me on my horse," he asked.

The child answered softly, "Going to Ḥajj and getting closer to Allah requires hard work and a pure intention. Allah says in the Qurʾān, 'Someone who tries hard for me, I will guide them, and Allah is with the good-doers' (29:69)."

Again, Ibrāhīm had no words. This child had responded to every question with so much intelligence and wisdom. It was unbelievable.

Suddenly, out of the corner of his eye, he saw a rider quickly approaching them. His heart began beating faster — was it a thief?! Was it someone who intended to harm them? Just as he turned to look, the rider said “Salāmun ʿalaykum,” addressing himself to the boy.

The stranger jumped off his horse, kneeled before the young child, and said, “My master, I am here for you if you need anything.”

The young child smiled warmly. “Wa ʿalaykum salām,” he said. “May Allah bless you. Thank you, but I do not need anything.”

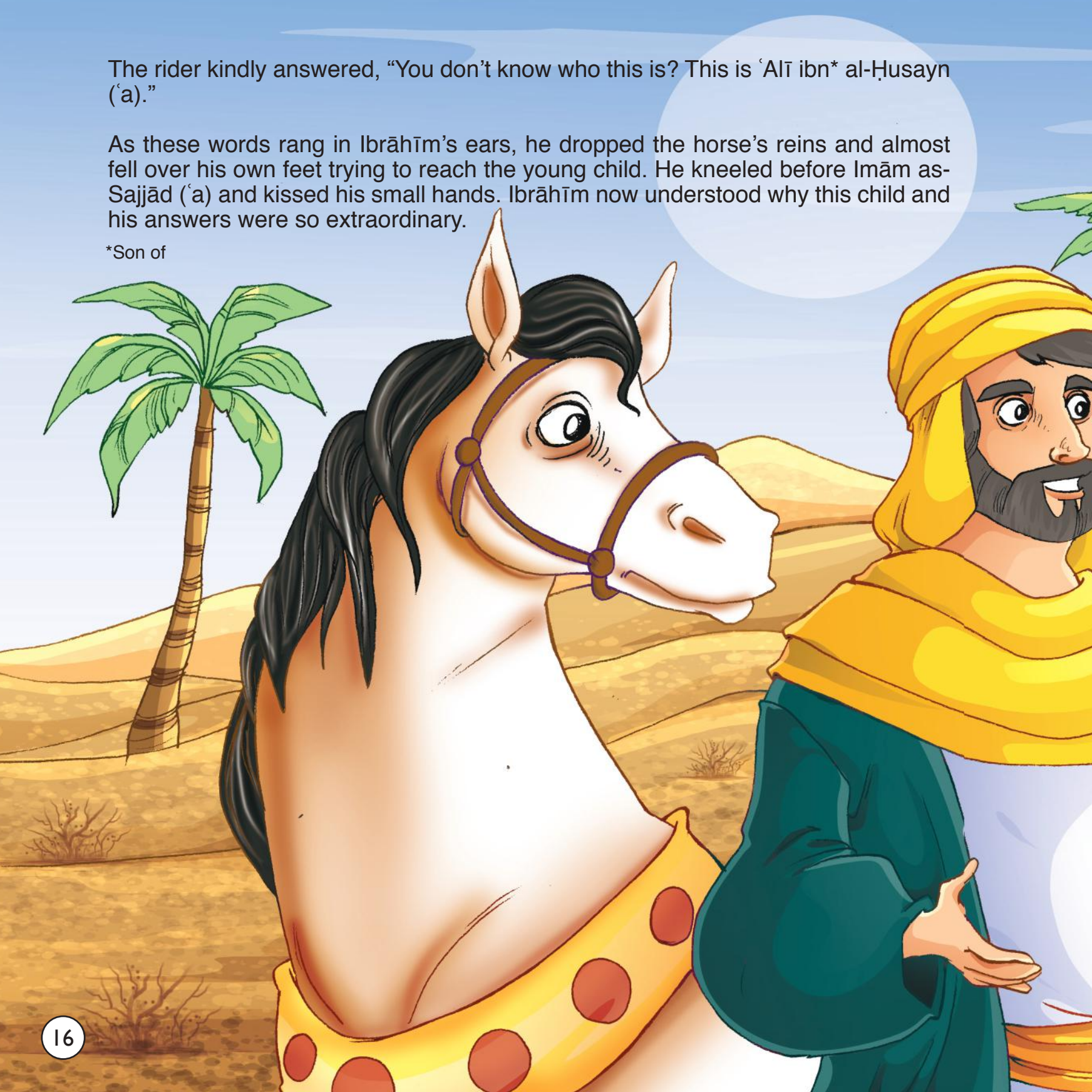
The rider swiftly got back on his horse. He bid farewell to the young child, but before he could leave, Ibrāhīm stepped forward and grabbed the horse’s reins.

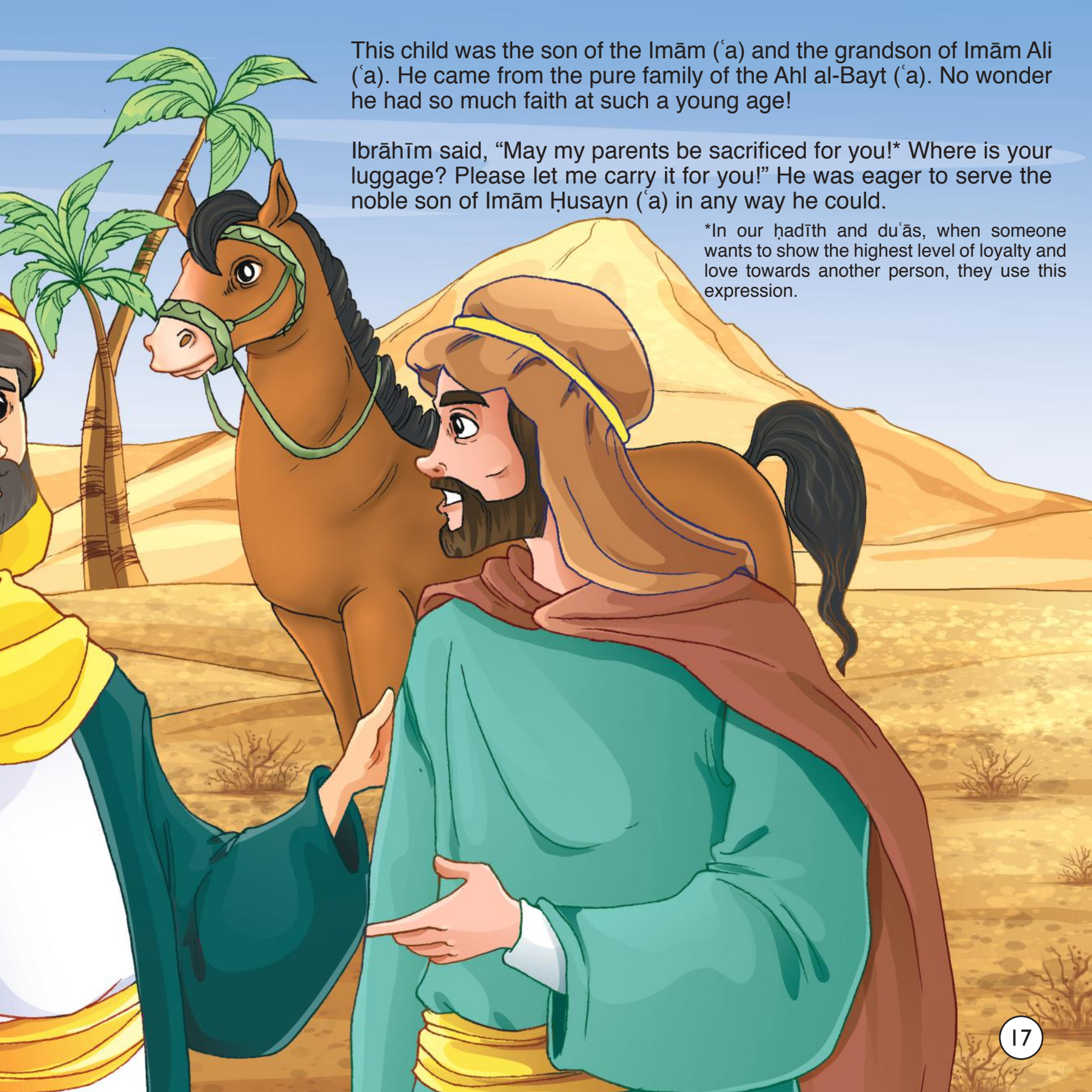
He realized that the rider was not at all thief, but likely someone God-conscious and trustworthy, someone who could give him answers. Ibrāhīm asked him, “Who is this child? Why did you call him master?! By Allah, he is no ordinary child! He is in the middle of the desert without any food and water and speaks so wisely!”

The rider kindly answered, “You don’t know who this is? This is ʿAlī ibn* al-Ḥusayn (ʿa).”

As these words rang in Ibrāhīm’s ears, he dropped the horse’s reins and almost fell over his own feet trying to reach the young child. He kneeled before Imām as-Sajjād (ʿa) and kissed his small hands. Ibrāhīm now understood why this child and his answers were so extraordinary.

*Son of





This child was the son of the Imām (ʿa) and the grandson of Imām Ali (ʿa). He came from the pure family of the Ahl al-Bayt (ʿa). No wonder he had so much faith at such a young age!

Ibrāhīm said, “May my parents be sacrificed for you!* Where is your luggage? Please let me carry it for you!” He was eager to serve the noble son of Imām Ḥusayn (ʿa) in any way he could.

*In our ḥadīth and duʿās, when someone wants to show the highest level of loyalty and love towards another person, they use this expression.

The young Imām as-Sajjād (ʿa) replied, “My dear Ibrāhīm, when going on a trip, everyone worries about what they should take with them. But the most important luggage is what we carry in our hearts and souls. This great big world is the kingdom of Allah and we are all His servants, so I know He will provide for me. All blessings come from Him, so I’m not worried about what I will eat or where I will stay. I completely trust Allah and know that all decisions are in His hands, so He will take care of me on this journey.”

Ibrāhīm’s eyes filled with tears. He realized that the Imām (ʿa) was teaching him an important lesson. Undoubtedly, it is important to prepare for a journey, but Ibrāhīm had been so worried about his belongings that he had forgotten to prepare his heart and soul for the spiritual journey to Ḥajj. He stood up, brushed the dust off his knees, and said, “What great luggage you have! With this luggage, it is easy for the heart and soul to travel and become closer to Allah!” Ibrāhīm felt humbled and grateful.

Now that Ibrāhīm was spiritually prepared for this journey, he and the Imām (ʿa) joined the Ḥajj caravan of Imām Ḥusayn (ʿa) and continued their journey to the holy land of Mecca.

Manāqib Āl Abī Ṭālib, Vol. 4, P. 150

Glossary

(ṣ): Peace and blessings be upon Prophet Muḥammad and his family

(swt): All Glory belongs to God, the Glorified and Exalted

(ʿa): Peace and blessings be upon him/her

(ʿaj): May God hasten his reappearance

Ahl al-Bayt: Divinely appointed family members of Prophet Muḥammad (ṣ)

Akhlāq: Islamic morals and ethics

al-Fātiḥah: The first *sūrah* of the Qurʾān, which is commonly recited and sent as a gift of prayer for the deceased

Alḥamdulillāh: All praise is for God

Baba: Father

Duʿāʾ: Supplication; a deep connection and communication between an individual and God

Ḥajj: A pilgrimage to Mecca that is obligatory in the 12th Islamic month, on every Muslims once in their lifetime if certain conditions are met. Ḥajj is one of the main branches of Islam.

Imām: A divinely appointed leader, sometimes refers to a spiritual leader

InshāʾAllāh: God-willing

Kaʿbah: The most Sacred Mosque for Muslims, situated in Mecca and is the direction of prayer

Leadership: Refers to the sovereignty of one of the 12 Shīʿah Imāms

Mama: Mother

Marḥūmīn: Someone who has passed away

MāshāʾAllāh: As God wishes

Maʿṣūmīn: One who is inerrant (free of all sins, flaws, and impurities) through the divine protection and knowledge of Allah

Qurʾān: The holy book of Muslims

Sajdah: Prostration

Salāmun ʿalaykum: Peace be upon you

Ṣalawāt: Sending blessings on the Prophet (ṣ) and his Ahl al-Bayt

SubḥānAllāh: All Glory and Praise belongs to God

Taqwā: God-consciousness

Tawfīq: Divine blessings from God (Allah) that give one the opportunity and ability to thrive towards success

Wa ʿalaykum salām: And peace be upon you too

Ziyārah: Visiting the house of Allah, grave of the Noble Prophet, Imāms and other important personalities

ʿUlamāʾ: Scholars

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